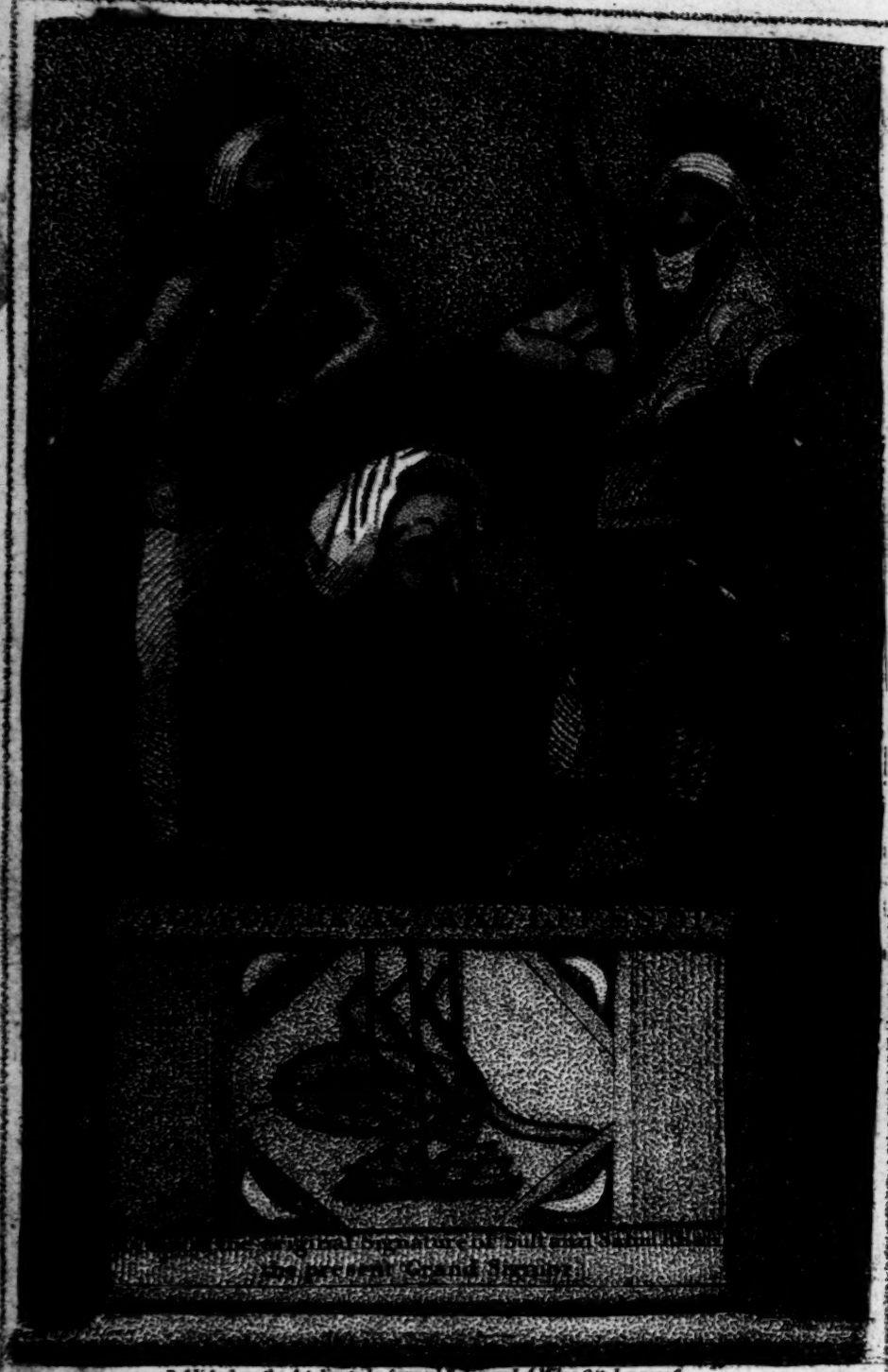
MUSLEIMAN ADETI.



[illegible] Sultan Salim [illegible]
[illegible] Grand Signor.

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MUSLEIMAN ADETI,

OR

A DESCRIPTION

OF THE

CUSTOMS AND MANNERS

OF THE

TURKS,

WITH

A SKETCH OF THEIR LITERATURE.

By S. BAKER.

Dedicated to His Excellency, the Ambassador of the Sublime Porte, at the Court of London.

EMBELLISHED WITH A FRONTISPIECE.

THE SECOND EDITION.

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1796.

MVSEVM
BRITAN
NICVM

DEDICATION.

To His Excellency Youſouphe Aguahe Effendi, Ambaſſador of the Sublime Porte, at the Court of London.

This ſmall Work, is, with all due Reſpect, Dedicated,

By His Excellency's

Moſt Obedient Servant,

THE COMPILER.

DEDICATION.

THE COMPILER.

MUSLEIMAN ADETI,

OR

A DESCRIPTION

OF THE

CUSTOMS AND MANNERS

OF THE

TURKS.

As the Saracen powers roſe on the ruins of the Roman Empire, ſo the Turkiſh ſprung out of the aſhes of the former, and of courſe occupies many of thoſe rich, fertile and delightful provinces which under the government of Rome flouriſhed in arts, arms, and agriculture.

A country of ſuch prodigious extent muſt neceſſarily be ſituate in climates differing conſiderably at the different extremes; yet it is

for the moſt part temperate, equal, and moderate; the ſeaſons are regular and certain; the air is pure, light, and generally healthful; notwithſtanding which, peſtilental diſeaſes frequently viſit theſe otherwiſe happy regions, and more than counter-balance the inclemencies of the frigid and tempeſtuous north.

Some of the kingdoms and provinces of Turky abound with corn, olives, citrons, lemons, oranges, figs, raiſins, pomegranates, dates, and other fruits, of the moſt grateful taſte and delicious flavour; others are rich in wine, honey, cattle, ſilk, goats hair, goats wool, camels hair, cotton, rice, bees-wax, piſtachio nuts, and almonds; others produce ſaffron, rhubarb, turpentine, ſtorax, gum ſeneca, gum tragacanth, gum Arabic, gum ammoniac, opium, galls, maſtic, ſenna, worm ſeed, alum, vitriol, box-wood; various drugs, medicinal herbs, odoriferous plants, roots and woods for dyes, and exquiſite coffee.

In this country are manufactures of mohair-thread, cotton-thread, carpets, dimities, burdets, cordovans of various colours, and ſhagreen ſkins and other leather.

In

In the different diviſions of Aſiatic Turky, all manner of metals and minerals are found, and almoſt every kind of precious ſtone, emeralds in particular, of peculiar beauty, luſtre, and ſize, likewiſe mother of pearl in great quantities; this country alſo abounds with medicinal ſprings and baths, whoſe virtues and efficacy are ſaid at leaſt to rival thoſe of the moſt celebrated in Europe.

Nor is any country in the world better ſituated for commerce: the ſhort communication with India and China, by the Red Sea, and the Gulph of Perſia, and by the Levant, the Mediteranean, and the Black Sea, with Europe and Africa, afford its inhabitants opportunities of exporting their valuable commodites to moſt of the nations who inhabit the three quarters of the globe; and they are altogether as well provided with timber and naval ſtores, to build ſhips for tranſporting their merchandize, and navies to protect their trade.

Conſtantinople the capital of Turky called by the Turks Iſtombul, is one of the largeſt cities in the world, and contains an immenſe

number of inhabitants; it is built on very uneven ground, and the ſtreets are conſequently the ſame, they are paved, and though not ſo clean as thoſe at the Hague, are not ſo dirty as thoſe of London.

This city is in general free from diſturbance, an officer ſits on a ſmall carpet at the corner of moſt of the ſtreets, who, together with his companions aſſemble if any riot occurs; the police is in many reſpects ſuperior to that of any city in Europe, proviſions are always exceeding good and cheap, it being the Grand Vizier, or prime miniſter's place to ſee the markets properly ſupplied at reaſonable rates, the Grand Seignior likewiſe frequently introduces himſelf amongſt the people in diſguiſe, followed by a few favorite domeſticks at a diſtance, by which means he becomes acquainted with any neglect or miſconduct of his officers.

The houſes of the Turks are uſually quadrangular, or rather conſiſt of different apartments, built on the ſeveral ſides of a ſquare yard or court. When the houſes are built with ſtone, a manner of building which is principally

principally confined to thoſe of the affluent, the rooms on the ground floor are generally arched; over this there is one other ſtory, and the roof is flat, and either covered with ſtone or plaiſter: the inſides of the houſes of people of faſhion are neatly finiſhed and ornamented with painting and gilding; and they are provided with great numbers of cupboards and conveniences of the like kind; but they are little encumbered with furniture, having no uſe for chairs, as they ſit conſtantly on a carpet placed on an elevated part of the floor, or recline on low ſophas; tables are equally unneceſſary, except a kind of low ſtool which ſerves to fix a large waiter on at their meals, and which is removed as ſoon as they are finiſhed.

They ſtill retain the antient eaſtern cuſtom of inſcribing moral extracts from the Koran, over their doors and windows within the houſe, in the ſame manner as paſſages of ſcripture are frequently ſelected to adorn our churches; and this practice ſuits the natural gravity of the Turks, and the conſtant exerciſe of religious ceremonies, which mingle with moſt of their common avocations.

The entrances to their houſes are ſhut up with double doors, ſo that when they are opened it is impoſſible to look into the court or ſquare, which is generally provided with a baſon and fountain in the middle; water being one of the luxuries of warm climates, and equally deſirable for religious purpoſes. Parts of the court are paved, and others are left as a kind of garden, and produce variety of flowers which, with thoſe that are cultivated in a great number of pots, are equally fragrant and ornamental. On the ſouth ſide of the court there is generally an alcove open to the north, one part of which is raiſed about a foot or ſomewhat more from the level of the ground and being furniſhed with mats and cuſhions, ſerves to receive ordinary viſitors, or ſuch as attend the owner of the houſe on matters of buſineſs; and the pavement between this alcove and the baſon is of chequered work of different coloured marbles, and correſponds with a large hall on the oppoſite ſide of the ſquare, which has alſo in general a fountain of water in the middle and is adorned with pots of flowers, being lighted from a cupola at the top: this room is alſo appropriated for the reception of viſitors when the weather is unfavourable

favourable for entertaing them in the alcove; but all the internal beauties and ornaments of their houſes are loſt to the public, as they have ſcarce a window towards the ſtreets except in the upper ſtory.

The houſes of the ordinary tradeſmen and common people are for the moſt part built of wood, which frequently occaſions dreadful conflagrations in the capital cities and towns;* they differ from ſuch as we have already deſcribed in the ſame proportion as the habitations of the nobility and gentry are removed in elegance and convenience from thoſe of the lower claſſes in the various countries of Europe.

The coffee-houſes, ſeveral of which there are in Conſtantinople, are by no means places of polite reſort; the entertainments provided for the gueſts are coffee and ſherbet, of which

* The Vizier and all the great officers of the Porte are obliged to haſten, on the firſt notice of a fire, to the place where it breaks out, in order to give such directions as may be thought necessary; and, if it increases to any great degree, the Grand Seignior himself never fails to go. The means of his conveyance, are always at hand; horses ſtand saddled, and boats are kept in readiness both day and night for this purpose. The great officers likewise take the same precautions, and frequently are called up in their sleep on these occasions, which are not seldom.

the

the Turks are immoderately fond; the keepers of theſe houſes commonly retain ſome buffoon or imaginary wit, to amuſe them with ſtories, tricks, and ſleight of hand: in times of public feſtivity they provide a band of muſic, and a ſpecies of ſhew or ſpectacle.

The Turks are in general ſtout, well made, and robuſt, and have few crooked or deformed perſons among them, their complexions naturally fair, and their features handſome, eſpecially while they are young or preſerved from expoſure to the ſun, whoſe penetrating rays, in climates which feel its influence in a conſiderable degree, ſoon change not only the ſkins, but even the countenances of thoſe who are employed in the labours of the field or the occupations of war: their hair is commonly of a dark, auburn, or cheſnut, and ſometimes black, of which laſt colour are their eyes.

The deportment of the Turks is ſolemn, grave and ſlow; and they appear ſedate, paſſive and humble; but they are eaſily provoked, and their paſſions are furious and ungovernable.

Their

Their dreſs conſiſts of a large ſhirt generally of muſlin without neck or wriſtband, a pair of drawers tie upon the ſhirt of the ſame ſtuff, over theſe they draw their breeches, which are generally of ſcarlet or violet coloured cloth, reaching looſely to the inſtep, where being gathered at the bottom, they are ſewed to a kind of boot of yellow leather without heels, beſides which they wear ſlippers of the ſame colour and materials, which are left behind when they enter an apartment, to preſerve the carpets from being ſoiled or damaged; over the ſhirt they wear a veſt or waiſtcoat of any colour they pleaſe, this veſt is ſhort and made to ſit cloſe to their bodies; it is faſtened with ſmall buttons and loops ſet very cloſe together, and are often wrought with gold or ſilver-thread; and over that an enterry of ſilk, ſattin, or ſtuff, according to the quality and circumſtances of the wearer, which reaches to the heels, and is made cloſe bodied like a kind of caſſock, and is quilted for warmth in the winter; the ſleeves have a number of buttons and loops the ſame as the veſt, in the boſom of this enterry, they carry their handkerchiefs and pouches of tobacco, of which laſt they make almoſt conſtant uſe; over this garment they wear

wear a ſhawl girded tight round the waiſt, in which they ſtick their daggers or knives, the hilts and ſcabbards of which are ornamented with gold or ſilver, and thoſe of perſons of diſtinction with diamonds and other precious ſtones; over the enterry a looſe coat or gown with wide ſleeves is worn, which is lined with fur in the winter.

They wear large *cowks* or caps of different colours ſtuffed with cotton, round the bottom of which, they bind a turban conſiſting of ſeveral yards of narrow muſlin, which, for great officers and people of quality are curiouſly plaited on particular occaſions. The Mufti or High-prieſt wears a cap of a moſt enormous ſize, the Grand Seignior wears his much ſmaller and the turban differently twiſted and richly adorned with jewels of ineſtimable value, in the centre he wears a large emerald of a moſt beautiful luſtre, from which riſes a neat plume of ſmall feathers; the colour of their turbans is white, though they frequently wear them of red, yellow or black, or of any other unmixed colour except green, which is the peculiar property of the Emirs;* a Turk is ſeverely

* The Emirs are those who pretend to be descended from the family of Mahomed, whom all true Musleimen believe to be the *Messenger of God.*

unleſs

puniſhed if he preſumes to wear it on his head unleſs entitled to it; but a Chriſtian ſo offending muſt immediately renounce his faith and turn Muſleiman, or ſuffer a painful and lingering death.

The common people wear ſcarlet caps that fit cloſe to their heads, round which they bind ſhawls or long pieces of muſlin, according to their circumſtances.

The Janiſaries or militia, wear occaſionally a ſercola or cap of ceremony, hanging down behind; and having before a pipe of gilt leather about ſix inches long which falls upon the forehead; for ordinary days they have turbans of white, red, or other colours.

The Turks are great admirers of a venerable beard, yet ſhave their heads cloſe except a ſmall lock of hair, and uſe a proverbial expreſſion in juſtification of the practice; that '*The Devil neſtles in long hair*;' as they advance to old age, it is a common cuſtom, to dye their beards to conceal the change of colour which begins to take place; they have an averſion to long nails, and frequently pare them to the quick.

The

The Turkiſh women are generally beautiful, extremely well made, though not tall, and ſomewhat inclinable to fulneſs of fleſh; they arrive at womanhood much earlier than in more northern countries, and preſerve their beauties but a very ſhort time after they reach maturity, fading at twenty, and growing old and even diſagreeable in a very few years after; it is very rarely that a Turkiſh woman retains the ſmalleſt remains of her beauty till thirty.

Their dreſs has been ſo accurately deſcribed by an European of the ſame ſex, whoſe obſervations were made within the walls of that Haram * from whence few of thoſe who have once entered have ever eſcaped, and ſo much confidence may be placed in the truth of this deſcription, that we ſhould be unjuſtifiable if we omitted to give it in very nearly the words of our learned and ingenious countrywoman, who had herſelf conformed to the prevailing eaſtern dreſs.

* Haram ſignifies the apartment of the women, the enclosure which particularly concerns them. Seraglio, or as the Turks call it, Serail, means no more than *Palace*. All the Turks of diſtinction have an Haram; the Grand Vizier himſelf has no Serail. The Ambaſſadors of crowned heads have a Serail but no Haram. The Grand Seignior has both the one and the other.

The

The firſt part of the ladies dreſs is a pair of drawers very full, which reach to the ſhoes, and conceal the legs more modeſtly than petticoats; theſe are generally made of thin roſe-coloured damaſk, brocaded with ſilver flowers. The ſhoes are of white kid leather embroidered with gold; over this hangs a ſhift of fine white ſilk gauze, edged with embroidery; this ſhift has wide ſleeves hanging half way down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom are very well to be diſtinguiſhed through it. The *anterry* is made cloſe to the ſhape, of white and gold damaſk with long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. The *caftan*, of the ſame ſtuff with the drawers, is a robe exactly fitted to the ſhape, and reaching to the feet with very long, ſtrait, falling ſleeves; over this is a girdle about four fingers broad, which all who can afford it have entirely of diamonds or other precious ſtones; thoſe who are not at that expence, have it of exquiſite embroidery on ſattin, but it muſt be faſtened before with a claſp of diamonds. The *jubâe* is a looſe robe to be put on or thrown off according to the weather, being a

rich brocade lined either with ermine or ſables, and has ſleeves which reach very little below the ſhoulders.

The head-dreſs is compoſed of a cap called talpoc, which in winter is of fine velvet embroidered with pearls, or diamonds, and in ſummer of a light ſhining ſilver ſtuff; this is fixed on one ſide of the head, from which it hangs a little way down with a gold taſſel, and is bound on either with a circle of diamonds, or a rich embroidered handkerchief: on the other ſide of the head the hair is laid flat; and here the ladies are at liberty to ſhew their fancies, ſome putting flowers, others a plume of herons feathers, in ſhort what they pleaſe; but the moſt general faſhion is a large bouquet of jewels made like natural flowers, the buds of pearls, the roſes of different coloured rubies, the jeſſamines of diamonds, the jonquils of topazes, and the like, ſo well ſet and enamelled, that it is hard to conceive any thing of that kind ſo beautiful; the hair hangs at its full length behind, divided into treſſes, braided with pearl or ribbands in great quantities.

In ſome of the diſtricts, but more particularly among the Arabs, a large gold or ſilver ring of an inch, or an inch and an half diameter, is hung to the external cartilage of the woman's right noſtril, which is perforated for that purpoſe, and theſe people ſometimes mark their under lips, breaſts, and arms, with a bluiſh colour, which they introduce and fix indelibly by pricking the part with a fine needle, and rubbing in a certain powder prepared for that purpoſe; but this is to be underſtood of women inferior in rank to thoſe whoſe rich, elegant, and highly fancied dreſs, is calculated to adorn the perſons of thoſe diſtinguiſhed beauties, who are collected from various quarters of the earth, and decked with the richeſt ſpoils of the eaſt, to await the pleaſures of the ſultan.

The Turkiſh women are, as we have already obſerved, inclined to be fat: Nor is this conſidered as a deformity; on the contrary, a degree of plumpneſs, ſomewhat above the European idea of that point which conſtitutes beauty, is admired in Turky; and this habit is rather encouraged than avoided.

The Turkish ladies affect to consider painting as an act of depravity which would degrade a woman of virtue, yet they almost universally dye their eye-brows black, with a composition which is called *hurrat*, modelling them with a pencil to that form which is most fashionable or pleasing: It is also a very general custom to black the insides of their eye-lids with a powder which they call *ismed*, and which is a mineral substance resembling lead ore, which is prepared by first roasting it in a quince, an apple, or a truffle, and then levigating it with the oil of sweet almonds on a polished marble; and this they pretend strengthens the sight, to which intent they sometimes add to it flowers of olibanum, or amber. In order to apply this powder, they provide themselves with a small cylinder of silver or any other metal, or of ivory, about two inches long, and the size of a crow quill; this instrument is first dipped in water and afterwards in the powder, and being placed against the eye horizontally, and the eye-lids closed on it, is gently drawn through, so that it effectually blackens the inside, and leaves a black rim quite round the edge; but this is by no means a modern custom having been a

practice

practice of great antiquity, both in the antient Roman and Grecian states; it was then, however, confined wholly to the ladies, but at preſent prevails among ſuch of the men in Turky who chuſe to diſtinguiſh themſelves as the *petit maitres* of the country.

Nor are the ladies content with staining their eye-brows and eye-lids; their hands and feet are ornamented in nearly the ſame way, with this difference, that the colour they chuſe for this purpoſe is a duſky yellow, with which they touch the tips of the fingers and toes, and drop a few ſpots of the preparation uſed in this operation on the hands and feet; ſome indeed, as marks of ſuperior elegance, ſtain great part of theſe extremities in the forms of flowers and figures, with ſome dye of a dark green cast but this ſoon loſes its beauty, and changes to a colour not leſs unpleaſing than the other; they dye their nails a roſe colour, and when their hair begins to fade they colour it with a drug, which changes it to a full or duſky red.

When a woman of any rank is permitted to go into the ſtreets, ſhe is obliged to wear two veils; of which one hides the whole head-dreſs

and hangs a conſiderable way down the back; the other compleatly covers the whole face, except the eyes; even the ſhape is effectually concealed by a garment called a *ferigee*, without which no woman of rank can appear. This part of the dreſs is in ſummer made of plain ſilk or ſtuff, and in winter of cloth; and has long ſleeves which reach to the ends of the fingers and wrap round them. As the exterior garments are alike, the miſtreſs cannot be diſcovered from her ſlave; and as it is contrary to an eſtabliſhed cuſtom for any man to touch, or even to follow a woman in the ſtreets; theſe indiſcriminate maſquerading dreſſes afford opportunities and conveniences for intrigue, equal to thoſe which are enjoyed in the moſt licentious countries in Europe.

Under theſe diſguiſes appointments are made at the ſhops of Jews who generally vend the richeſt commodities of the empire; there the amorous couples meet, and the favoured gallant frequently purſues an amour of this ſort, without ever diſcovering either the name or quality of the lady who honours him with her notice, and rewards his aſſiduity with her love.

The

The Turks are far from extravagant in their manner of living; their breakfaſt is commonly of fried eggs, honey, cheeſe, and the like; their dinners are early, generally at eleven in the ſummer, and in the winter even ſooner. They uſe a large round waiter, either of ſilver or of copper tinned, according to their circumſtances; this waiter is ſet upon a wooden ſtool, about twelve or fourteen inches high, and they carefully preſerve the carpet which covers the floor from being ſoiled, by placing a piece of cloth or leather under the ſtool at meal-times, which is removed as ſoon as the dinner is finiſhed; the waiter remains uncovered, except by the diſhes, the largeſt of which are placed in the middle, and the ſmaller, containing the ſallads, pickles and bread, as well as the ſpoons, are placed round the edges; as ſoon as thoſe who are to dine are ſeated, a piece of ſilk or a napkin long enough to ſurround the waiter, round which they always ſit croſs-legged on mats placed upon the carpet, is ſpread on their knees. At the tables of perſons of condition, only one diſh is ſerved at a time, which is removed as ſoon as each perſon has eat a ſmall quantity of it, and another is ſet on; they neither uſe knives nor forks

forks, ſupplying the place of both with their fingers, according to the general cuſtom of the Eaſt; for ſoup, ſauces, and other liquids, they uſe ſpoons made of tortoiſe ſhell, horn, or wood, ornamented with ſmall pieces of coral; being prohibited by their religion from gold or ſilver utenſils.

Their bread is principally wheat flower made into thin cakes which they call *eckmeck*, but it is neither fermented properly nor well baked, for which reaſon they conſtantly eat it new; but they have great variety of biſcuits and ruſks, the tops of which they commonly ſtrew with the ſeeds of ſeſamum or fennel flower*. Their butter is not made like ours; but on the contrary is nothing but the fat of ſheeps tails which are incredibly large in ſome parts of Turky, melted down, and preſerved in ſkins till uſed.

The firſt diſh ſerved at dinner is commonly ſoup and the meal generally finiſhes with

* The Mahomedans have a particular esteem for bread, and carefully take up the smallest crumb they perceive on the ground; they consider it an heinous sin to trample the least morsel of so useful an article under their feet.

pillow

pillow, which is compoſed of rice boiled with butter, or mutton; the other diſhes, which are more or leſs numerous according to rank or fortune, conſiſt of ſtewed fowls, pigeons, or other birds ſtuffed with rice and ſpiced, and ſmall pieces of mutton ſtewed with herbs, or roaſted. As a grand regale, they fill a lamb with almonds, raiſins, piſtachios, and rice, and ſtew it whole; they make variety of paſtry, both in pies of meat, and tarts of freſh and preſerved fruits; but the paſte acquires from the badneſs of the butter a rancid taſte, very unpalatable to thoſe who are unaccuſtomed to it. With the *pillow* a diſh of ſweet jelly comes to the table, which is ſometimes eaten with it; and laſt of all, each perſon takes a ſingle ſpoonful of a thin kind of ſyrup in which are ſmall ſlices of various dried fruits. When they have finiſhed eating, a ſervant pours water on their hands, which they waſh, and afterwards rince their mouths with the ſame water, and dry them on coarſe napkins.

Their diſhes are in general too greaſy, and highly ſalted and ſpiced, as well as ſeaſoned with onions or garlic; but they are no ſtrangers to piquant ſauces, uſing vinegar and lemon,

lemon, or pomegranate juice, to render them poignant; water is the only liquor they uſe at their meals; but they drink coffee and ſmoke tobacco almoſt immediately after they have finiſhed.

They take their ſuppers at ſix o'clock in the ſummer and five in the winter, which conſiſt of nearly the ſame diſhes as the dinner; in the winter their viſits are generally made after ſupper. They eat conſiderable quantities of fruit between their meals according to the different ſeaſons.

The meals of the common people are confined to a ſmall number of diſhes, neither dreſſed with much art or highly ſpiced or ſeaſoned. Bread, butter, rice, and a little mutton, and a diſh or two peculiar to the country, compoſe their winter food; in the ſummer they are ſupplied with variety of fruits, which with rice, bread, and cheeſe, conſtitute their meals, the principal of which, as in moſt other countries, is taken in the evening, when they return from the labours of the day.

Wine

Wine and ſpirits are expreſsly forbidden by Mahomed in the Koran, and the numerous expoſitors of the Turkiſh law, have ſo far removed it from all poſſibility of becoming lawful, that they have determined, '*If wine be ſpilt on the ground, and in that place graſs grows, and ſheep or oxen are fed with that paſture, thoſe cattle become hâram or abominable,*' yet they do not ſcruple to drink wine in private among ſelect and confidential friends, and unleſs they have enough of it to elevate them into a diſſolute mirth, or to a ſurfeit or vomit, they eſteem it not worth drinking.

Many of the Turks are greatly addicted to the uſe of opium, called by them *oſione*, which produces ſome of the immediate effects of drunkenneſs, inſpiring them with an extraordinary chearfulneſs, rouzing them into unuſual exertions, and occaſioning a kind of temporary delirium. Nor is this ſort of intemperance leſs deſtructive to the conſtitution than wine or ſpirits, though not exactly in the ſame way; the latter brings on fevers, dropſies, conſumptions, and a kind of rickets; and thoſe who accuſtom themſelves to opium, either

either alone or mixed with ſpices and ſweet-meats, experience the infirmities of old age at an early period of life; loſs of memory and dulneſs of apprehenſion being uſually the ſymptoms which foretel a total deprivation of the mental powers, in which ſtate thoſe who are devoted to this pernicious habit generally finiſh their courſe of debauchery.

In Conſtantinople there is a place called Teriaky Tcharchiſſy, or the market for the takers of opium; there towards evening, the lovers of this drug are ſeen coming down all the ſtreets which lead to the ſolimany*; their pale and melancholy figures would be ſufficient to raiſe pity, did not their lengthened necks, their heads turned on one ſide, their back bones diſtorted, their ſhoulders raiſed up to their ears, and a number of other extravagant attitudes, which reſult from their diſeaſe, exhibit a picture of the moſt ridiculous nature.

A long row of little ſhops are built againſt one of the walls that ſurround the ſquare, within which is the moſque. Theſe ſhops

* The largest mosque or place of worship in Conſtantinople.

are

are ſhaded by arbours that reach from one to the other, and under which the maſters take care to place little ſofas to accommodate their gueſts, without ſtopping up the paſſage. The cuſtomers arrive, and place themſelves in order, and take the doſe which the habits each have contracted render neceſſary. The pills are diſtributed; thoſe moſt uſed to the practice perhaps ſwallow four, larger than olives, and each, immediately drinking a glaſs of cold water, waits in his particular attitude. An agreeable reverie, at the end of three quarters of an hour at moſt, never fails to animate theſe automatons; cauſing them to throw themſelves into a thouſand different poſtures, but always extravagant and merry. This is the moment when the ſcene becomes moſt intereſting; all the actors are happy, and each returns home in a ſtate of total irrationality but likewiſe in the entire and full enjoyment of happineſs not to be procured by reaſon, diſregarding the ridicule of thoſe they meet, who divert themſelves by making them talk abſurdly, each imagines, and looks, and feels himſelf poſſeſſed of whatever he wiſhes. The reality of enjoyment often gives leſs ſatisfaction.

The beverages in moſt eſtimation among the Turks, and which indeed conſtitute all their public refreſhments, are coffee and ſherbet; the former which is made very ſtrong, and taken without milk or ſugar, is in conſtant uſe, being univerſally drank at certain times of the day by all ranks of people. At a viſit the entertainment commences with a diſh of coffee, accompanied by ſweetmeats or acid conſerves, after which pipes of tobacco and ſherbet are preſented to the gueſts; and, if they are of high quality, the room is perfumed by burning ſweet wood in a cenſer, or ſweet waters are ſcattered over it; but this ceremony is a civil intimation that the viſitors are expected to withdraw.

The ſmoking of tobacco, which is excellent in the Levant, is a general cuſtom, moſt of the Turks delight in having their *chabouks* or pipes conſtantly in their mouths, even while they are performing their ordinary avocations. This cuſtom is not wholly confined to the men; many women are addicted to it, it is commonly taken in pipes of wood, the ſtems of which are remarkably long and chiefly of the roſe or cherry tree, thoſe uſed by the affluent are uſually ornamented with ſilver, amber, agate, &c.

&c. the bowls are neatly made with clay and elegantly gilded; ſome of thoſe who are rich uſe the Perſian *caalean* or hooker, which is a method of paſſing the ſmoke in tubes through a veſſel of water before it reaches the mouth which renders it mild and cool, and is attended with the peculiar advantage of being leſs apt to leave a diſagreeable ſmell and taſte in the mouth, than when it is ſmoked in a common pipe. No perſons of what rank ſoever are permitted to walk the ſtreets of Conſtantinople with lighted pipes in their mouths. The Grand Seignior is proſcribed by the Mahomedan law from uſing tobacco or ſnuff, and all his domeſticks are likewiſe ſtrictly prohibited from the uſe of thoſe articles *within* the ſeraglio or palace.

Among the amuſements of the Turks, the bagnio ſeems to hold the firſt place; for though bathing is undoubtedly contributory to health in warm climates, and the religion of Mahomed enjoins it as a ſacred ceremony, yet, next to the delights of the Haram, it conſtitutes their chief pleaſure.

All the cities and great towns are provided with public baths, ſometimes in diſtinct places for each ſex; but they are more commonly appropriated to the uſe of both at different times of the day, the men uſing them in the morning, and the women in the afternoon. The conſtruction of theſe bagnios is well adapted for the purpoſes of amuſement and convenience.

The entrance is into a large room, provided with a fountain and baſon of water in the middle of it, and ſofas round the walls; and here the company aſſemble, enter into converſation, and prepare themſelves for bathing, by diveſting themſelves of their upper garments. The room receives no ſenſible warmth from the bath, but a door opens from it into a leſs ſpacious apartment, which is ſomewhat heated; and here the perſon who intends to bathe leaves the remaining part of his dreſs, and proceeds to the actual bathing room, which is of a larger ſize, and the air of which receives an additional degree of heat; about the ſides of this room are placed baſons of ſtone about a yard in diameter, into each of which two cocks admit warm and cold water,

ſo

ſo that it may be rendered more or leſs hot, according to inclination or other circumſtances; each of theſe baſons is alſo provided with veſſels of copper to pour water over the bodies of thoſe who bathe; and there are ſometimes two rooms furniſhed exactly in the ſame way, and differing only in the degree of heat; and each of them have generally in one of the corners a large baſon or ciſtern, capable of containing the whole body, and about four feet deep. The bathing rooms receive their light from domes, which are uſually covered with glaſs.

When the perſon who is to bathe firſt enters the bathing room, he is preſented with a compoſition, which, being applied to thoſe parts of the body which nature has provided with hair, looſens it, ſo that it is eaſily taken off; after which theſe parts are carefully waſhed; after this ceremony has been performed, he has to undergo an operation which appears painful and troubleſome to an European, but which the Turks ſubmit to with evident marks of ſatisfaction.

One of the attendants of the bagnio now rubs, moulds, and chafes the whole body, beginning at the tops of the ſhoulders, and proceeding downwards; and in the performance of this ſervice, he gives each of the fingers ſuch a pull or ſudden jerk, as to make it crack or ſnap.

The perſon being laid on his back with his arms folded acroſs his breaſt, the attendant ſeizes the back part of his neck, and making an effort to raiſe him, the vertebræ of the back are affected like the joints of the fingers, and ſeem to have been ſubjected to a momentary diſlocation; after this the back is chafed again, and baſons of the warm water being thrown over the whole body, it is gently rubbed with a coarſe cloth, and then with a lather of ſoap; which being waſhed off, he binds a napkin round his head, another round his middle, and ſometimes throws a third over his ſhoulders; and without dreſſing himſelf, returns to the room of general aſſembly, ſmokes his pipe, and takes coffee, fruit, ſweetmeats, or other refreſhments, and joins in converſation till he is diſpoſed to reſume his cloaths and depart.

Few

Few opportunities have offered of acquiring accurate accounts of the manner in which the women enjoy this amuſement; perhaps the only one which can be depended on, is that which has been communicated in the works of the lady to whom we have been already indebted for an elegant deſcription of the female Turkiſh dreſs.

This noble and ingenious traveller informs us, that it is not unuſual for two hundred ladies, attended by their reſpective ſlaves of the ſame ſex, to aſſemble at one of thoſe bagnios; and after having undergone the operation of purification by water, to recline themſelves on the ſofas, and either employ themſelves in working, or engage in converſation with others, taking coffee, ſherbet, fruits, ſweetmeats, and other refreſhments, themſelves, as well as their attendants, who are in general young and beautiful, remaining wholly unincumbered with the unneceſſary ornaments of dreſs; and, unconſcious of the leaſt indecency, exhibiting charms, which, to the honour of theſe Eaſtern beauties, ſeem neither to inſpire vanity in themſelves, or envy in others.

But

But as theſe are the only opportunities which the cuſtoms of the eaſtern world allow for diſplaying the richneſs and fancy of their dreſſes, or the profuſion and elegance of their jewels, the garments and ornaments which are laid aſide on their entering the bagnios, and reſumed before they leave them, are always proportioned in magnificence and conſtruction to the riches and taſte of the wearer; in giving proofs of which, the ladies of diſtinction vie with each other in theſe ſacred receſſes, to which no male can ever gain admittance.

Thoſe exerciſes which conſtitute the chief amuſement of Europe, are but little practiſed by the Turks; hunting, ſhooting, riding, and walking, for pleaſure or health, they treat as an abſurd application of that time, which they ſpend much more agreeably to their ideas, in lolling upon ſofas, ſmoking their favorite tobacco, or viſiting the numerous collection of beauties, incloſed in the harams, who are devoted to their more voluptuous enjoyments; thoſe who have country-houſes or gardens diſtant from the towns, will ſcarce ſubmit to the toil of viſiting them; becauſe, where coaches and other vehicles of the like kind are little

little in uſe, they are under the neceſſity of breaking through that fixed and ſetled habit of indolence which ſeems to poſſeſs them univerſally. However, when they conquer their lazineſs ſo far as to mount their horſes for an excurſion of a few miles, the journey is undertaken with infinite parade; a number of ſervants preceding them on foot, and particularly till they get beyond the town or city in which they reſide.

When the ladies viſit, which happens but very ſeldom, they are without the conveniency of coaches, and muſt either walk if the diſtance is ſmall, or be conveyed in litters, if they undertake any conſiderable journies; theſe litters are very cloſely covered up, and carried between mules; though the lower ranks have a kind of box or cradle, which is hung to the ſide of a mule, and is of a ſize juſt large enough to contain the *precious* burthen.

One of the few active amuſements of the Turks, is a kind of mock fight maintained on horſeback with ſhort ſtaffs, in the exerciſe of which, as well as the management of their horſes

horſes on theſe occaſions, they ſhew no ſmall dexterity; but this exerciſe is confined to perſons of high rank, and is very ſeldom practiſed.

Their favorite amuſements are games reſembling cheſs and drafts, at both which they are particularly expert; they have alſo other ſports reſembling the Chriſtmas gambols of chriſtian countries; ſuch as hiding a ring under one of a number of cups placed on a waiter, and gueſſing by rotation under which it may be found; they ſeldom play for money but the winner on this occaſion has the privilege of compelling thoſe who have failed to name the right cup, to ſubmit to have their faces blacked, or ſtand in certain poſtures, for the gratification of this pleaſure, they are however, obliged to admit ſome of their domeſticks or inferiors to the diverſion, thoſe who are of any rank being too proud to be jeſted with, though they enjoy the humiliation of others.

They have wreſtlers among them, who ſeem to be mere mercenaries, going about for the entertainment of ſuch perſons who chuſe

to

to pay them for exhibiting their ſtrength and agility; as to art in this exerciſe, they ſeem to place no great reliance on it, coming on with vaſt parade and flouriſh, and threatening their antagoniſts in ſet terms; but the whole affair conſiſts of a few puſhes and a ſtruggle or two, and the ſcene cloſes with ſome pieces of buffoonry, performed by the companions of the wreſtlers, and in a ſtile nearly as *entertaining* as the other.

Dancing is alſo a profeſſion of gain; and is practiſed to this end by perſons of both ſexes, in whoſe performance the legs and feet ſeem to be leſs engaged than the hands and arms; the former ſerving principally to enable them to turn round, that they may exhibit to every part of the company attitudes and geſticulations, which however well they are calculated to entertain an Aſiatic polite circle, would be conſidered in the European world, ſomewhat vulgar, if not indecent.

The Turks are unacquainted with the polite entertainments of the drama, however, they are amuſed on particular occaſions, by the performance of a ſort of ſhew or ſpectacle, of which

which the following ſpecimen is inſerted in the words of an eye witneſs*, it was performed by deſire of a Turk of diſtinction on the pregnancy of one of the ladies of the Grand Seignior's Seraglio.

"In a ſpacious meadow near Conſtantinople, two great poſts forty feet diſtant from "each other, ſupported a cord faſtened to "their upper ends; round this cord, other "ſmaller cords were tied, to which glaſs "lamps were fixed at convenient diſtances "from the objects they were intended to illuminate †. The cypher or ſignature of "the Grand Seignior §, the repreſentation of "his barge, and verſes taken from the Koran

* Baron de Tott.

† Their great mosques are illuminated in the same manner during the Ramazan or fast; the principal cord is fastened to the Minarees or Towers, and lamps are suspended to it by rings so as to let them slide; each of them is lighted at the gallery of one of the minarees; and from the gallery of the opposite minaree a small cord is extended by which they are drawn, replaced, and kept at convenient distances.

§ The Cypher of the present Grand Seignior may be seen in the Frontispiece of this work, engraved from the original in the possession of the editor.

"and

" and applicable to the occaſion, decorated " the edifice during the three days which this " entertainment laſted; while rope-dancers, " a company of Jewiſh comedians, and ſome " female figure-dancers amuſed the ſpecta- " tors till the night was far advanced; this " ſpectacle became more worthy curioſity, by " the light of a ſcore of chafing-diſhes, of " iron, raiſed upon ſtakes, in which a red " flame was maintained, by burning rags dipt " in tar, and pine ſplinters.

" Theſe diſmal chandeliers were placed in " a circle to give light to the dancers in the " center, while tents, prepared for the maſter " of the entertainment and his company, " formed, together with the multitudes who " were preſent, a grand line of circumval- " lation, of which the women of the populace " occupied a part. The illumination, with- " out this circle, was only intended to give " notice of the entertainment, of which the " comedy was the moſt valuable article.

" A kind of cage, three feet ſquare by ſix " feet high, hung round with a curtain, re- " preſents a houſe and contains one of the

"Jewiſh actors dreſſed like a woman; "another Jew in the habit of a young Turk, "and ſuppoſed to be enamoured with the lady "of the houſe, a valet pleaſantly abſurd, a "fourth Jew dreſſed like a woman, and "acting the part of the gallant, a huſband "who is impoſed upon, and, in ſhort, the "characters which we ſee every where, ſtand "without and compoſe the piece. But that "which is to be met with no where elſe is "the *dénouement;* every thing is acted, and "nothing left to the imagination of the "ſpectators. If the ſummons of the *Muäzzin**, "is heard during theſe interludes, the Muſlei-"men turn their faces towards Mecca, or "*Mecqué* †, and perform their devotions; "while the actors continue each to perform "his part."

"Some clumſy rope-dancers, wreſtlers, "buffoons, and female figure dancers, fill up

* The Muazzins are the criers of the great Mosques: this office the Imaum or Parish Priest, discharges himself in the small ones; but in the great it is a separate business: they summon the true believers to prayers, by saying, in a kind of singing tone, *God is great, God is God, there is but one God; hasten to prayers, God is God, and Mahomed is his Prophet.* This last phrase is likewise their profession of faith.

† The place of Mahomed's birth.

"the

"the intervals between one comedy and "another."

Except in their public feſtivals, theſe actors never exhibit their talents but within the walls of houſes, when they celebrate marriages or give particular entertainments. Theſe companies of buffoons, are either all men or all women; thoſe conſiſting of women perform their parts within the harams, with the ſame exactneſs, as the comedians we have juſt mentioned.

Various are the accounts which have been given of their muſic; which ſome aſſert to be rude, barbarous, and diſcordant; and others maintain to be ſweet, expreſſive, and harmonious. It may not be impoſſible to reconcile theſe ſeeming differences, by ſuppoſing that the former were only acquainted with the common muſic of the ſtreets, which may well deſerve the repreſentation they make of it, and that the others have been admitted to the concerts and private parties of the great, where the ableſt vocal and inſtrumental performers might be engaged, whoſe talents and taſte may reſcue the national credit from the

diſgrace of being ſtrangers to the charms of muſic, and '*the concord of ſweet ſounds.*'

Their martial inſtruments conſiſt of trumpets, hautboys, cymbals, and large drums, the upper and lower ſides of which are ſtruck at the ſame time; the former with drum-ſticks of a large ſize, and the latter with a ſmall elaſtic rod; they have alſo drums nearly of the ſize with thoſe uſed by the Europeans, but they are uſually beat with the fiſts inſtead of drum-ſticks.

For concerts they have the dulcimer, the derviche's flute, which is of a particular conſtruction, the Arabian fiddle or violin, and a kind of guittar, but their inſtruments are almoſt conſtantly accompanied by the tambourine, which they call the *teff*, and which is well known in the ſtreets of this metropolis, being a hoop covered with parchment, and furniſhed with ſmall pieces of metal hanging to the edges of it; however jingling and diſcordant the ſound of this inſtrument may be to modern ears, ſomewhat of the ſame kind was certainly uſed at the feſtive entertainments of the antients, as it bears a very ſtrong re-

reſemblance to their tympanum. In the ſtreets and eſpecially in the provinces diſtant from the capital; the commmon people are entertained by a kind of bagpipe, which is played by itinerant muſicians like our barrel-organs and hurdy-gurdies.

The vocal performances of theſe people are not altogether calculated for the delicate organs of an Italian audience; power of voice ſeems to be conſidered as the chief excellence, and this is exerted in a way which does not admit of thoſe nice modulations that melt the ſoul of the European cognoſcenti.

Though they keep time with tolerable exactneſs when ſeveral inſtruments are performed in concert, yet they do not divide their muſic into different parts; being moſtly ignorant of the notes, and relying only on the ear, it is rather extraordinary that they ſhould be acquainted with the meaſures uſed in this ſcience, and have regular denominations for them.

The Turks, as well as moſt Eaſtern nations are unacquainted with the pernicious cuſtom ſo

prevalent in the Weſtern world, of inverting the order of the ſeaſons appointed for reſt and labour, and turning night into day; they retire to reſt betimes, and leave their beds early in the morning; they generally ſleep on a mattraſs laid upon the floor, and covered with a ſheet, another of which is faſtened to a light counterpane in the ſummer, and a quilt or woolen coverlet in the colder ſeaſons of the year, and thrown over them. They ſleep in drawers, and according to the warmth of the weather, in one or more veſts or waiſtcoats; and in ſevere ſeaſons are wrapped in furs, and uſe one of their common cuſhions inſtead of a pillow, though ſome have both bolſter and pillow, according to the European cuſtom.

They do not undreſs to go to bed at a certain hour, and wait the approach of ſleep; but, being ſeated on the mattraſs, they ſmoke till they find themſelves ſleepy, and then laying themſelves down, their ſervants cover them up. Some of high rank have muſicians attending when they retire to reſt, who endeavour to compoſe them by the ſofeſt ſtrains of muſic; and others employ ſome young man of letters, who is conſidered as a kind of ſecretary, to read

read paſſages of the Koran, or ſtories from the Arabian Nights Entertainments, or other authors who recount the lives and actions of Mahomed, Ali, and the other founders of their religion. Their ſleeping places vary according to the different climates of ſo extenſive a country; in the warmer parts their mattraſſes are laid on the tops of the houſes in the ſummer months, or in their courts, under an alcove; in the winter they chuſe the ſmalleſt rooms for ſleeping places, and even in thoſe have ſuch fires of charcoal, as would ſuffocate an European, and muſt be pernicious even to thoſe who are accuſtomed to them. They have generally a lamp burning; and if they awake in the night, refreſh themſelves with a pipe, a diſh of coffee, or ſome ſweetmeats; ſitting up till the inclination to ſleep returns.

The Turks are not allowed by their law more than four wives, but they are at liberty to have as many concubines as they can maintain.

Contrary to the uſual cuſtom of the Europeans, the huſband purchaſes his wife, and that too without having examined or ſeen the jewel

jewel he pays for. When a young man is conſidered marriageable, which is from ſeventeen to twenty, and the girls from fourteen upwards, the mother of the youth, or other female relation or friend, looks out for a wife for him among the young women of his own rank; and having found one ſhe approves, enquires of her mother if ſhe is engaged, and then reports her ſucceſs to the father of the youth, who ſettles the whole affair, and fixes the price which his ſon is to pay for the lady, with her friends; when matters are in this degree of forwardneſs, the young couple are acquainted with their deſtination, to which they ſubmit without reluctance, being wholly unacquainted with the forms of courtſhip, or ideas of love.

Proxies being appointed they repair to the cadi or judge, attended by ſeveral of the male relations of each ſide, who firſt identify, by proper teſtimony, the appointment of theſe repreſentatives of the intended bride and bridegroom; this done, the ceremony of the marriage contract is performed by the payment and acceptance of the ſtipulated price, and the hands of the proxies being joined, the affiance,

affiance is compleated by a prayer or bleſſing from the Koran, though neither of the parties are preſent.

The purchaſe-money of the lady is now laid out in cloaths, jewels, and ornaments for her perſon, and in furniture or decorations for her bed chamber, her father and friends adding to it according to their circumſtances, and in moſt caſes conſiderably, as the payment made to the father of the bride ſeldom amounts to any great ſum, being rather exacted as a matter of cuſtom then of real conſideration; and theſe nuptial preſents are ſent, with particular ceremonies, to the intended reſidence of the contracted couple, two or three days before that on which the bridegroom has determined to take home his wife; who at the ſame time invites his friends, acquaintance, and dependents, keeping open houſe till the day, and receiving the preſents brought by his gueſts, and thoſe ſent by others who have received invitations, it being an invariable cuſtom for all who are invited, as well as thoſe who attend, to offer theſe tokens of their eſteem and friendſhip.

On

On the day appointed for the bridegroom to receive his wife, all the female friends and acquaintance of each, together with others who are induced by curioſity, aſſemble at a bagnio appointed for this purpoſe. The matrons place themſelves round the largeſt room on the marble ſofas, and the virgins diveſt themſelves of their cloaths with all poſſible expedition, and appear without any covering or other ornament than their own long hair braided with ſtrings of pearl or ribbands. The arrival of the bride at the door being announced, two of theſe unincumbered beauties meet her and her mother, or any other particular friend, and conducting them into the room, proceed to reduce the bride to a ſtate of nature; this ſervice being performed, two others, who are provided with ſilver cenſers filled with perfumes, begin a proceſſion round the three large rooms of the bagnio, being followed by the whole virgin train, in pairs, the leader ſinging an *epithalamium*, with which the others join in chorus, the laſt couple leading the heroine of the day, whoſe eyes are fixed on the ground with a becoming affectation of modeſty.

The proceſſion ended, the bride is led round to the ſeveral matrons, and receives the congratulatory compliments and preſents of each; which latter conſiſt of jewels, pieces of embroidery, handkerchiefs, pieces of ſilk, or other trinkets and toys; in return for which ſhe kiſſes their hands; and this ceremony being concluded, and the bride dreſſed by her ready handmaids, ſhe is conducted to the houſe of her huſband, by her mother or other female friends, where ſeparate apartments and entainments are provided for the different ſexes, who paſs the day in the mirth uſual on ſuch occaſions. At the time of the night when the gueſts prepare to depart, the bridegroom being dreſſed by his male friends, is conducted to the door of the apartment where the females are aſſembled, where he is met by his own relations of that ſex, who proceed before him, ſinging and dancing to the foot of the ſtairs which lead to the chamber to which the bride is already retired; as the bridegroom aſcends theſe ſtairs, the lady being veiled with red gauze, is conducted by her female friends to meet him half way, and the whole band, attending the couple to the door

of

of the bed-chamber, retire; and this is the firſt interview of the married pair.

The Turks have likewiſe a kind of marriage called *kapin*, which is generally uſed by ſtrangers and travellers who reſide but a ſhort time in a place; a bargain is made before the cadi, and the man is bound to take the woman, and maintain her as his wife, till a time then fixed, and when his buſineſs or inclination calls him to another place, he is obliged to give her a ſum of money which is ſtipulated in their firſt agreement, and the marriage becomes void.

Their notions with reſpect to the female ſex are extremely confined: they allow them no virtue but that of bearing children, which they inſiſt was the only end of their creation; and, indeed, their total excluſion of the women from every kind of buſineſs, and all manner of employments, even thoſe of a domeſtic nature, affords them but little opportunity to exerciſe any other; under this perſuaſion they are extremely anxious to perform this duty, and conſider thoſe who die without contributing to the propagation of the ſpecies,

as

as in a ſtate of reprobation; and ſo oppoſite are the doctrines of Mahomed in this inſtance to thoſe of ſome of the profeſſors of Chriſtianity, that the celibacy which is held acceptable to God by the latter, is eſteemed by the former a breach of the laws of that prophet who the Mahomedans believe to have been inſpired by the ſame Divine Being.

Yet uninformed as the Eaſtern ladies are, they feel little repugnance at being treated as the mere vehicles of pleaſure or convenience to the lords of the creation, and excluded from the means of enlarging their ideas, they conform readily to the ſtation allotted them, and rate their importance, in the ſight of God as well as men, by the opportunites they have had of contributing to the population of the world; and ſo far is this idea carried, that women who have committed the crime of living ſingle, or being widows, have neglected to marry again, are ſeized with horror at the attacks of ſickneſs, and haſten to provide themſelves with huſbands, leſt they ſhould die in this unhallowed ſtate.

But the diſgrace is not confined to living ſingle; thoſe are involved in it who, having taken huſbands, are unfortunate enough not to prove prolific; and among the ladies of Aſia the tongue of ſcandal propagates the tale of unfruitfulneſs, with the ſame energetic acrimony with which, in theſe weſtern climes, ſhe marks the unfortunate fair who wanders from the paths of virtue.

Nor is it ſufficient to protect a lady from the loſs of reputation, that ſhe has already been the mother of children; if ſhe is ſuſpected of being incapable of bearing more, ſhe ceaſes to be reſpected; and to avoid the foul reproach, all the arts of preſerving the appearance of youth are exerciſed to the fulleſt extent, and with infinite ingenuity and addreſs, even to the prejudice of health, and the riſque of life itſelf. She who can boaſt the moſt numerous offspring enjoys the greateſt degree of honour; and it is no uncommon caſe to hear a lady, in the ſtate of pregnancy, expreſs her earneſt hopes that God will extend his mercy to her, in giving her two children at the next birth; and others congratulate her on

on her happy ſituation, and earneſtly wiſh to be in the ſame honourable condition. Perhaps, if the Aſiatic females were to experience the ſeverity of labours which ſome European women undergo, they would be leſs anxious to attain this enviable ſtate; but as they are excluded from many of the enjoyments of life, ſo they are exempted from this part of its miſeries, their children being brought into the world with ſo little difficulty and pain, that they receive their company and return to their amuſements the ſame day that they are delivered, and in a week or fortnight are abroad in perfect health, and free from the ſmalleſt remains of weakneſs or indiſpoſition.

As ſoon as a Turk dies, the body is placed on a large table, and all the paſſages ſtopped with cotton, to prevent the emiſſion of any moiſture, which would not only render the body unclean, but the touch of it would have the ſame effect on the attendants. After this is done, the body is waſhed all over, and being wrapped in a piece of cotton cloth, is laid in the coffin, which differs only from thoſe in which the European dead are buried, in having a ridged lid; towards the head of the coffin a

peg, or upright piece of wood, riſes about eight or ten inches, and on this the turban of the deceaſed is placed, if a man; if a woman the head-dreſs of a female is laid flat on the coffin, and covered with a linen cloth or handkerchief; over the whole is laid a pall, the middle of which is pretended to contain a ſmall part of the old covering of the moſque at Mecca, the ſacred repoſitory of the remains of their prophet Mahomed; but, like the holy crucifix among the Catholicks, as many pieces have been produced as would make fifty covers for the moſque. The pall may be of any colour or materials that the friends of the deceaſed chuſe, but is generally black, ruſſet, or of a dark brown; ſometimes the cloaths and ornaments of the deceaſed are laid upon the pall; and if he had any public employment, the enſigns of his office.

The cuſtom of mourning for the dead in ſhrieks and howlings is of great antiquity, and prevails almoſt univerſally among the followers of Mahomed, but particularly in Turky; as ſoon as the actual departure of the maſter of a family is announced, the women rend the air with their cries, which are continued

tinued with few intermiſſions till the interment, which however takes place with all convenient ſpeed, and relieves the ſurvivors from this troubleſome and melancholy taſk.

The funeral proceſſion bears relation to the quality or ſituation in life of the deceaſed; if he has been employed in any military ſervice, banners torn and tattered, are carried before the corpſe by proper officers; theſe are followed by the female acquaintance and friends of the deceaſed; after theſe the body is carried on men's ſhoulders, with the head foremoſt; the neareſt male relations follow the body immediately, and the females cloſe the proceſſion, continuing their loud lamentations, whilſt the men are ſinging prayers and portions of the Koran.

The body is placed with the head to the weſtward, and the face towards Mecca, in a reclining poſture, neither lying flat or ſet upright, the bottom of the grave being ſo formed as to keep it in that poſition; the grave is lined and covered with large flat ſtones, ſo that the body remains in a kind of vault, none of the earth which is thrown on the covering ſtones

reaching it; as ſoon as the corpſe is depoſited, and the firſt covering placed over it, the Imaum throws a handful of earth, and repeats the following ſentences:—"*Man! Out of the earth wert thou created, and to earth doſt thou return. The grave is the firſt ſtep of thy progreſs to the eternal manſions. If thy actions have been benevolent, God hath already abſolved thee from thy ſins; if the contrary, the mercy of God is greater than thy tranſgreſſions. Believe, as thou didſt in this world, in God thy Lord, in Mahomed his prophet, and in all the prophets and meſſengers of God and pardon will be extended.*"

The Turks uſually ſet up a ſtone at each end of the grave, on both which are inſcribed texts of the Koran, or ſome prayer, in gold letters: on that which is placed at the head, a turban is generally carved in relief, which denotes the quality of the deceaſed, and in ſome meaſure correſponds with the inſcription of coats of arms on the tombs or grave-ſtones of this country.

Families of conſequence have portions of ground railed off in the common European manner,

manner, and planted round with trees, within which they bury their dead; but the ordinary grave-ſtones are held ſo ſacred, that they are never removed on any account, but are preſerved with infinitly more care than in moſt Chriſtian countries; thoſe of the ſultan's are exceeding magnificent, and have lamps conſtantly burning in them.

The men wear no mourning for their deceaſed friends, nor expreſs any regret at their departure, conſidering death as a diſpenſation of Providence, which ought to be ſubmitted to without murmuring; and indeed the ſame apparent fortitude attends them in moſt exigencies; they reſort to the grave, however, and pray on the third, the ſeventh, and the fortieth day after the interment, at which times they diſtribute conſiderable quantities of proviſions among the poor. The women, however, make ſome alteration in their apparel, wearing thoſe cloaths which are leaſt gay or ornamented, and particularly a head-dreſs of a dark colour, and laying aſide their jewels and gaudy apparel for twelve months after the death of a huſband, and ſix months of a father; during which time they viſit the tombs regularly on Mondays and

and Tueſdays, be-decking it with flowers, and chiding the deceaſed for leaving them, who had rendered him their beſt ſervices, and endeavoured to make life agreeable to him; a cuſtom which prevails alſo in many Chriſtian countries, and particularly in Ireland; where, however, it is confined to the lower claſſes. The length of the times devoted to mourning varies conſiderably in different ranks of life; thoſe which we have mentioned are generally obſerved among perſons of condition; but among all ranks of people the widow muſt mourn ſtrictly for forty days before ſhe is permitted to marry again; and during this time ſhe muſt remain in the houſe without once quitting it, nor muſt ſhe hold any other converſation than ſuch as is neceſſary to the management of her ordinary concerns, even with thoſe of her own ſex who are her neareſt relations.

The religion of Mahomed, called after the founder Mahomedan, is the eſtabliſhed and prevailing form throughout Turky.

The firſt article of the Mahomedan faith, is the belief that there is but one God, and that Mahomed

Mahomed is his prophet; no Muſleiman muſt expect eternal life, unleſs he firmly adheres to this doctrine. But there are five other precepts of practical duty, which muſt be performed to conſtitute an orthodox Mahomedan; and they are called the fundamentals of religion. The firſt is *ablution*; the ſecond is prayer, which muſt be performed five times every day; the third is the obſervation of the faſt called *ramazan* or ramadan; the fourth is, to give alms indiſcriminately; the fifth is, to perform the pilgrimage to Mecca, in caſe no lawful impediment prevents it.

Ablution is the firſt of the indiſpenſable rules of religious practice. It is divided into three diſtinct ſpecies. The firſt, is that which is performed preparatory to entering a Moſque, or before prayers, this ablution is called *abdeſt*, the manner of performing it is as follows:— They begin with waſhing both hands, repeating, at the ſame time, theſe words— "*Praiſed be God, who has created clean water,* "*and has given it the virtue to purify us; and* "*who has rendered our faith illuſtrious.*" After this, they take up ſome water in their right

right hand three times, and wash their mouths, saying, "*I pray thee, O Lord God, to let "me taste of that water which thou hast given "to thy prophet Mahomed in Paradise—more "odoriferous than musk—whiter than milk— "sweeter than honey; and which has the "power to quench for ever the thirst of him "who drinks of it.*" This done, they snuff up a little water by the nose, repeating these words, "*Grant, O Lord, that I may smell the "sweet odours of Paradise, and enjoy them, "and suffer me not to breathe those of Hell.*" Then, they wash their faces three times, all round and behind the ears, saying—"*Make "clean my face, O Lord, and those who obey "thee, as those of thy prophets, in the day of "judgment.*" Water is next taken up with the right hand, and thrown up to the elbow three times, repeating—"*Give me, O Lord, "at the last day, the book of my good works into "my right hand, with that of the elect, and "pardon my offences.*" The same operation being performed with the left hand, is accompanied by the following words:—"*Do not "give me, O Lord, the book of my sins, neither "in my left hand, nor behind me; neither de-"mand of me too rigid an account of my actions.*"

"*actions.*" The crown of the head is next waſhed, ſaying — "*Let thy mercy ſurround*
"*me, O Lord, when I ſhall appear before thee,*
"*and imprint on my mind the virtues, not*
"*vices.*" Water is now taken up with both hands, and the orifices of the ears waſhed with the thumbs, repeating — "*Make me, O*
"*Lord, one of thoſe thy ſervants, who hearken*
"*to what is written in the ſacred books, and*
"*obey thy commandments.*" Finally, with all the fingers, they waſh the neck, ſaying —
"*Deliver me, O Lord God, from Hell, and the*
"*chains which are put there, about the necks*
"*and the feet of ſinners.*" The feet of courſe are waſhed during this prayer, but it is ſufficient that it be done externally over the *chismars*, or ſhort boots they wear; ſome only put a little water with their left hand to the right foot, and they may finiſh the ceremony with theſe words — "*Hold me up firmly, O Lord,*
"*and ſuffer not my foot to ſlip, that I may not*
"*fall over the bridge into Hell**." The prayer

* The Mahomedan's believe that there is a bridge to pass over to Paradise, as narrow as a razor's edge, and that Hell lies under this bridge; where the unjuſt will be tormented by devils, and infeſted by noxious and poiſonous animals and ravenous beaſts, who ſhall perpetually gnaw, without conſuming or deſtroying the wretched bodies conſigned to this infernal abode.

which

which concludes this general ablution is — "*Accept my prayers, O Lord, pardon my ſins, "receive the offerings that I have made, and "do not permit the prayers I have ſaid to be "fruitleſs.*"

The ſecond ſpecies of ablution is called *Guſſul*, and is uſed with the warm bath after carnal knowledge of women, whether wives or concubines; or after involuntary nocturnal pollution.

The third is called *Taharet*, and conſiſts in waſhing the parts after eaſing the neceſſities of nature; ſome are ſo ſcrupulous as to perform it *aprés lâcher des Vents*.

With reſpect to public prayers, the Koran orders them to be ſaid five times in the ſpace of twenty-four hours,* the firſt begins at break of day—the ſecond at noon—the third exactly between noon and the ſetting of the ſun—the fourth immediately after ſun-ſet — and the fifth an hour and an half after. The times of

* Mahomed says in the Koran, that prayer is the "*Pillar of Religion*," and the "*Key of Paradise*."

prayer

prayer are proclaimed from the *Minarees* or turrets belonging to the *Jammies* or Moſques, by the Imaums or *Muăzzins*: one or two of whom on ordinary days, and ten or a dozen on Fridays and feſtivals, remind the Muſleimen of this duty at the ſeveral times of the day when it is enjoined.

The veneration, attention, and true ſpirit of devotion with which they perform theſe prayers, from firſt to laſt, is certainly very commendable. Nothing can poſſibly divert their attention, which is carried to ſuch a ſuperſtitious extreme, that if they happen to ſneeze or cough, they begin the whole ſervice again, and go through it with the greateſt patience, as often as the accident has happened. The prayers are not taken from the Koran, but from the books of the four Mahomedan doctors, his firſt ſucceſſors. The different poſitions of their bodies, while they are praying, are numberleſs; they extend their arms; they place their hands upon their turban; bend their bodies; kneel; proſtrate themſelves, and put their foreheads to the ground, like the Indians and the Chineſe.

The third article of an Orthodox Muſleiman's faith, is the obſervance of the Faſt of *Ramazan*; it is ſo called from the name of a Lunar month. During the moon of Ramazan, they abſtain from all manner of food till after sun-set, neither do they ſmoke, waſh their mouths, take ſnuff, ſmell perfumes, converſe with their women, or do any thing that may adminiſter pleaſure to any of the five ſenſes. Thoſe who are obliged to travel, or are ſick, during this faſt, are allowed to eat, upon condition that they punctually make good, at ſome future period, the number of days, during which they neglected to perform this article of their religious practice. Thoſe who are ſcrupulouſly religious begin this faſt a month before the time, and thoſe who are addicted to the uſe of wine, abſtain from it fifteen days, at leaſt, before the commencement of the faſt.

It is a curious ſight to see the different poſtures of the Mahomedans at the cloſe of the day during the Ramadan; one holding a pipe ready filled with tobacco, another ready to plunge his hand into a diſh of *Pillow*, others almoſt parched with thirſt ſitting near fountains and ciſterns, impatiently expecting the time announced by the

the Imaum from the top of the Minaree, when they may solace themselves till the rising of the sun the next morning. The compiler of this work has been present, during two of the Mahomedan Ramadans or fasts.

The fourth article of their creed obliges them to give the tenth part of their incomes for the support of the poor. This precept is not so well observed as the others, and is generally confined to the erection of Caravanseras or Inns on the road, fountains and other reservoirs for water, bagnios, colleges or bridges, and little of it is aplied to the immediate relief of the necessitous, except a class of mendicant religious who are called *Fackeers*, and who are continually wandering about, and collecting these involuntary offerings; and some small portion which a few, more attentive to the purposes of alms than the rest, employ in purchasing the freedom of insolvent debtors, or slaves who are subject to cruel masters; and a still smaller part, which is dedicated to the assistance of distressed travellers or strangers.

The fifth and last article, is that of performing the Pilgrimage to Mecca, once at least in

a man's life, which is held to be of ſuch importance that he who, from bad health, or the ſituation of his affairs, cannot undertake it, though the law exempts him, thinks himſelf very unfortunate.

The *Hadgies* or Pilgrims for Mecca ſet out from Conſtantinople in the Month of May, and repair to Damaſcus, where they join the other Pilgrims from *Natolia* and *Aſia*. Afterwards they unite with thoſe that come from *Perſia*, and from *Egypt*, and other parts of the Ottoman empire. The whole number commonly amounts to 60, 000, At a ſmall diſtance from Mecca, there is a mountain, on which the Pilgrims offer up ſacrifices to God, in honour of Mahomed, by ſlaying ſheep upon altars, the fleſh of which is given to the poor. The day after the ſacrifices, the pilgrims, before they aſcend the mountain again, ſtrip off their uſual cloathing, and put on the coarſeſt dreſs, that can be conceived, to ſhew that they renounce the pomps and vanities of the world, and aspire only to paradiſe. They are obliged to walk round the outſide of the temple ſeven times, and then going out of the city by the gate they have entered, every one takes up a ſtone,

ſtone, and flings it to a certain diſtance, to denote their contempt for all other religions. In the temple of Mecca, they kiſs the black ſtone, which *they ſay*, fell from heaven, to point out the ſpot on which the temple ſhould be built; it was originally white, but being repeatedly polluted by the lips of ſinners, it has long ſince been changed to a jet black; its virtue conſiſts in abſolving thoſe who kiſs it with devout faith, from all their ſins,

The temple of Mecca is magnificent and rich; in the centre is the tomb of Mahomed. The Grand Seignior ſends every year to this temple 500 Venetian ducats, the Koran ſuperbly bound in gold, * and a rich gold embroidered ſtuff, to cover the tomb of the Prophet. When the new covering is put on, the old one is cut into ſmall pieces, and delivered to the faithful, who preſerve it with the greateſt veneration. After the devotions are ended, a detail of which would be tedious and unintereſting, the pilgrims return to Damaſcus in the

* The Koran is carried to Mecca, on a camel, which on its return home, is decked with flowers and other ornaments; and having performed this holy journey, is ever after exempt from all labour and ſervice.

ſame order as they arrived. Many of theſe pilgrims make repeated journies to Mecca, not from devotion, but on a commercial account, for they carry ſpecie there, and purchaſe merchandiſe at a very cheap rate for Conſtantinople. And as it is permitted to ſend a deputy, when any perſon cannot perform the pilgrimage in perſon, there are another ſet, who make a traffic of theſe pious deputations. They are maintained and paid by thoſe who ſend them, for whom they perform the cuſtomary prayers and ſacrifices, and they generally take great care to conceal the name and quality of their employers, by which ſtratagem, one deputy will receive as many commiſſions from the devout as he can obtain. In ſhort, it is a profeſſion which affords a comfortable livelihood.

Circumciſion is alſo enjoined by the religious laws of Mahomed, but no certain period is fixed for the performance of this ceremony; which, however, generally takes place at four or five years old, when the children are ſuppoſed beſt able to undergo the pain and inconveniences which attends this operation. The com-

common people do it privately, without regard to any particular time, and without any religious form; but perſons of condition have their ſons circumciſed in the preſence of a prieſt, who reads a portion of the Koran, and the day is ſpent in mirth and feaſting.

The Koran expreſsly forbids the eating of blood, of ſwines fleſh, and whatever dies naturally, or is ſtrangled, or killed by a blow, or a fall, or by any other beaſt, it likewiſe forbids the uſe of certain parts of the animal, ſuch as the liver, the lights, *&c.* In cases of neceſſity, however, where a man may be in danger of ſtarving, he is allowed to eat any of the ſaid prohibited kinds of food.

The grand feſtival of the Mahomedans is the *Biram*, which correſponds with the Eaſter of the Chriſtians. It begins as ſoon as they diſcover the new moon ſucceeding that of the *Ramadan*. It is made public by the diſcharge of the artillery of the Seraglio, and the arſenal at Conſtantinople; and by muſical inſtruments. The common people directly leave off work, and walk abroad to pay and receive viſits in their beſt apparel, ſtrangers are entertained,

tained, acquaintances embrace each other as they meet, animoſities are forgotten, and enemies reconciled; even the women are indulged in unacuſtomed liberties; the wealthy ſacrifice all kinds of cattle, and diſtribute the carcaſes among the poor; ſlaves are treated with leſs rigour than uſual, and in ſome inſtances enfranchiſed; and univerſal joy and feſtivity prevails till the midnight after the third day, when this ſeaſon of rejoicing is at an end. This feſtival is called *Buick Biram*, or the Great Biram, to diſtinguiſh it from that which is called *Kutchuk Biram*, or the little Biram, which happens ſeventy days after the other.

The Turks never throw away a piece of paper on which any thing is written, and if they find any in the ſtreet, though they do not underſtand the characters written upon it, they carefully take it up, leſt men ſhould tread under their feet letters which compoſe the name of God, ſo great is their veneration for the Divine Being.

The Muſleimen are great predeſtinarians, to which may perhaps be attributed the frequent or rather conſtant prevalence of the plague

plague in ſome parts of the Turkiſh dominions; convinced that thoſe, and thoſe only, who are devoted to ſuffer in this diſeaſe will be affected by it, they uſe no precautions to avoid it, or to prevent its ſpreading, but with perfect indifference enter infected houſes, and actually viſit the ſick and attend the funerals of the dead.

In various parts of the Turkiſh dominions are monaſteries, or religious houſes; which are inhabited by an order who are called *derviches*, which ſignifies either poverty or a renunciation of the world; but theſe inſtitutions are of a much more modern date than the eſtabliſhment of the Mahomedan religion, though they are pretended to be cœval with it.

Theſe monaſtics are meanly cloathed, affect an appearance of great ſanctity, and a ſolemn deportment, and faſt, pray, and impoſe pennances on themſelves, like thoſe of the Roman Catholic religion among the Chriſtians. The ſuperior of each convent or houſe reads and expounds the Koran to them, every Tueſday, and after his ſermon is finiſhed, the derviches perform a ceremony to which they

they are habituated from their childhood, and which, therefore, does not produce the ſame diſagreeable effect as it would on thoſe who are unuſed to this kind of exerciſe.

The Derviches having each made a profound bow to the principal, form a circle round him, and one of the number, who is alſo within the circle, playing on a kind of flute, the others turn round with incredible velocity, and continue this motion till, on the ceaſing of the muſic, they alſo ſtop inſtantly, and having repeating their obeiſance to their ſuperior, they depart. This ceremony owes its riſe to a tradition, that the founder of the order of Derviches, of the name of Mevaluna, continued this circular motion, without pauſing or taking any ſuſtenance, for fourteen days, at the end of which time he fell into a ſwoon or trance, during the continuance of which, he was directed by the immediate revelation of Heaven to inſtitute this order, and received inſtructions reſpecting their regulation and government; and alſo the Divine permiſſion to uſe this muſical inſtrument, all others being ſtrictly forbidden by the laws of Mahomed,

Mahomed in the performance of acts of devotion.

The Mahomedans are divided into an infinite number of ſects, who maintain their ſeveral opinions with the ſame warmth and acrimony as are too often found in the diviſions of the Chriſtian church; but the two general diſtinctions, within one or other of which all the other ſectariſts are included, are the diſciples of Hali, the ſon-in-law of Mahomed, and of Abubeker, whoſe daughter the prophet married; from the latter the Turks pretend to derive all authority in church and ſtate, which the Perſians claim in right of the former.

Their opinion of a future ſtate is conformable in ſome degree, to that of the antient philoſophers, as well as the modern chriſtians; they believe that thoſe who have paſſed their lives in virtue will be admitted to a ſtate of perfect happineſs, and thoſe whoſe actions have been contrary to the laws of God, as revealed by his prophet Mahomed, will be conſigned to a place of puniſhment; but they hold it inconſiſtent with the mercy of God, to ſuppoſe

poſe that the ſufferings of a wicked man will be eternal, and therefore they apprehend he will remain in miſery for a length of time proportioned to his iniquity, and afterwards be received into the manſions of bliſs, but will not be admitted to ſo *perfect* an enjoyment of happineſs as thoſe who have lived without ſin.

Some, however, maintain the doctrines of the *metempsychosis*, or tranſmigration of ſouls; and from the particular attention paid by many of the Turks to the preſervation and care of certain animals, this opinion ſeems to be rather prevalent.

They do not admit of the immediate paſſage of the ſoul to its place of deſtination, nor do they allow of an intermediate ſtate; but they affirm, that as ſoon as the body is depoſited in the grave, it is repoſſeſſed by the ſoul, and ſo far reanimated as to ſit upright, and anſwer the queſtions of two black angels, who are ſent to interrogate the deceaſed concerning the articles of his faith and the actions of his life, accounts of which he is then compelled to give faithfully, that they may be recorded in a book that is to be produced at the general

general day of judgment; till the time of interment the ſoul is ſuppoſed to wander, but after this examination to aſſume ſome incorporeal ſhape, in which it is to enjoy the rewards or ſuffer the puniſhments due to its demeanor on earth, and at the general reſurrection to be reunited to the body which it inhabited during its mortal exiſtence.

AL KORAN.*

THE Koran, or as the Turks pronounce it *Koraun*, is the Mahomedan goſpel; or the revelations, doctrine, and prophecies of the pretended prophet Mahomed.

It is the common opinion among us, that Mahomed, aſſiſted by one Sergius, a monk,

* It is vulgarly called Alcoran; but the firſt ſyllable of the word is nothing more than an article ſignifying *the*; and therefore the true orthography of the word is *Al Coran*, or *Al Koran*, that is, the *Koran*. It is derived from the Arabic word *karoa* to *read*, and ſignifies *the reading*, or what ought to be read. Thus Mahomed gave it this title by way of eminence, in imitation of the Jews and Chriſtians, who call the Old and New Teſtament *Scripture*; and the *Bible* i. e. the Book.

compoſed this book; but the Muſſeimen believe it as an article of their faith, that the prophet, who, they ſay, was an illiterate man, had no concern in indicting it; but that it was given him by God, who, to that end, made uſe of the miniſtry of the angel Gabriel; that, however, it was communicated to him by little and little, a verſe at a time, and in different places, during the courſe of twenty three years.

The Koran while Mahomed lived, was kept in looſe ſheets; his ſucceſſor, Abubeker, firſt collected them into a volume, and committed the keeping of it to Haphſa, the widow of Mahomed, in order to be conſulted as an original; and there being a good deal of diverſity between the ſeveral copies already diſperſed throughout the provinces, Ottoman, ſucceſſor to Abubeker, procured a great number of copies to be taken from that of Haphſa; at the ſame time ſuppreſſing all the others not conformable to the original.

The work is divided into *ſuras*, or chapters; and the *ſuras* are ſubdivided into little verſes, in

in Arabic called *Ayat*, *signs* or *wonders*, which are all compoſed in a broken uninterrupted ſtyle, reſembling proſe rather than verſe. The diviſion into *ſuras* is but of a late ſtanding; the uſual number of them is one hundred and fourteen; beſides theſe unequal diviſions of chapter and verſe, the Koran is divided into ſixty equal portions, called *Ahzab*, each of which is again ſubdivided into four equal parts. The chapters bear different titles, which are uſually taken from the firſt word of note that occurs in them. Under the title, at the head of every chapter, except the ninth, is prefixed the following ſolemn form, called by the Mahomedans *Bismillah*, "*In the name of the moſt* "*merciful God*;" which form, as well as the titles are conſidered by ſome commentators to be of divine original, though others believe them to be human additions.

There are ſeven principal editions of the Koran; 2 at Medina, 1 at Mecca, 1 at Cufa, 1 at Baſſora, 1 in Syria, and the common or vulgate edition. The firſt contains 6000 verſes; the others ſurpaſſing this number by 200, or 236 verſes; but the number of words and letters is the ſame in all, viz. 77,639 words, and

323,015 letters. The beſt Engliſh tranſlation is that by the learned Mr. Sale.

The Muſleimen dare not ſo much as touch the Koran, without being firſt waſhed, or legally purified; to prevent which, an inſcription is generally put on the cover or label: "LET NONE TOUCH BUT THEY WHO ARE "CLEAN." It is read with great care and reſpect, being never held below the girdle. They ſwear by it, take omens from it in all weighty occaſions; carry it with them to war, write ſentences of it in their banners, adorn it with gold and precious ſtones, and knowingly ſuffer it not to be in the poſſeſſion of any of a different religion. Some ſay that it is puniſhable even with death in a Chriſtian to touch it; others, that the veneration of the Muſleimen leads them to condemn the tranſlating it into any other language as a prophanation; but theſe ſeem to be aggravations. The Mahomedans have taken care to have their ſcripture tranſlated into the Perſian, the Iavan, the Malayan, and other languages; though out of reſpect to the original, theſe verſions are generally, if not always, interlineated.

The

The ſtyle of the Koran is generally allowed to be beatiful and fluent; eſpecially where it effects to imitate the prophetic manner, and ſcripture phraſeology; adorned with bold figures after the Eaſtern manner, enlivened with flowery and ſententious expreſſions, and in many places, particularly where the majeſty and attributes of God are deſcribed, truly ſublime. On this miraculous circumſtance, Mahomed reſts the credit of his divine miſſion. To this pomp and harmony of expreſſion, ſome aſcribe all the force and effect of the Koran; but others ſuppoſe that the ſenſual pleaſures of Paradiſe, which are ſo frequently diſplayed to the imagination of the reader, are the chief allurements to which it owes its effect.

The number of commentaries on the Koran is ſo large, that the bare titles would make a huge volume.

ILMÉ ISLAM,

OR

A SKETCH OF THE LITERATURE

OF THE

TURKS.

IT has been ſuppoſed by many writers that the cultivation of the ſciences was expreſsly forbidden by Mahomed, as inimical to his religion; the conduct of the caliph Omar, who burned the Alexandrian library, may poſſibly have given birth to that opinion. But the Koran ſays expreſsly, "*That it is permitted to "Mahomedans to poſſeſs the ſciences.*" There is this ſentence placed over the door of the Sultan's library at Conſtantinople, which is a further confutation of this error, "THE "STUDY OF THE SCIENCES IS A DIVINE "COMMAND TO TRUE BELIEVERS."

The

The ſciences cultivated by the Turks may be divided into two parts, the ſtudies which have an immediate reference to their religion, or are cloſely connected with it, ſuch as expoſitions of the Koran, the revelations of Mahomed, metaphyſics or ſcholaſtic theology, juriſprudence, the art of dividing inheritances, and their political government. Their other ſtudies are thoſe which are common to Europeans, grammar, logic, rhetoric, geometry, natural hiſtory, medicine, &c. &c. The Koran being the foundation of the religion, and of the civil laws of Muſleimen, is the firſt object of their ſtudy. Men of letters apply themſelves to this, as the ſureſt road to reputation and influence. The number of their commentaries is infinite; but the moſt celebrated is that of Calef, who died in the 355th year of the Mahomedan æra. This ſagacious prince ordered men, the moſt diſtinguiſhed for their learning, to correct the text and collate the commentaries on the Koran, which amounted, according to ſome authors, to an hundred volumes at that period. The revelations of Mahomed were of two ſpecies; the one conſiſted in immediate communications from

from the angel Gabriel; the others were ſimply prophetic.

As much of the ſcience of metaphyſics as relates to the theology of Muſleimen, they term ſcholaſtic theology, and ſometimes the divine ſcience. Several points are treated with ſenſe and metapyſical acumen. They have written much on the unity of the Supreme Being, and of neceſſity; but they abound with ſophiſms, and attack the myſtery of the Holy Trinity, as if it propagated polytheiſm. The names of God, or rather the titles of the Deity, which are mentioned in the Koran, and respected by the Mahomedans as canonical, amount to ninety nine. They expreſs the attributes and characters of the Deity, benignant, venerable, and tremendous; theſe are repeated at different times in their prayers. Each Muſleiman has a *teſpih*, a ſpecies of roſary, compoſed of ninety-nine ſmall balls of coral, agate, jaſper, &c. deſtined to this uſe.

The Ottoman juriſprudence, conſidered in its utmoſt extent, is theocratical; but regulated in certain points by the legiſlation of the prince. This theocratical juriſprudence is founded

founded on the Koran, the written law, and the *ſunnhet*, or oral law, which comprehends thoſe words and actions of the prophet that are not contained in the Koran, but, being, preſerved by tradition, have been finally committed to writing. The contradictions, doubts, and abſurdities, which abound between the oral and written laws, demanded, in an earlier period, the explanations of the companions of Mahomed, and afterwards of the moſt celebrated maſters. Among theſe are the four Imans, founders of as many different ſects, but all within the pale of orthodoxy. Hanifah, the moſt diſtinguiſhed of all, died in the year 150 of the Hegira; Malek in 175; Schafei and Hambal in the years 204 and 241. Theſe, according to the Muſſeimen, have developed and interpreted the ſpirit of their law, both written and oral. Thus the different nations of Mahomedans follow them as their unerring guides, according to the different rites which they have embraced. Hanifah is the grand apoſtle of the Turkiſh nation. In matters which have no connection with their religion and where the Koran, *ſunnhet*, and the doctors of law, are ſilent, the juriſprudence is eſtabliſhed by the *Canameck* or legiſlation of the

the prince. The learned and ingenious Abbé Toderini, in his curious and intereſting work, *De la Literature des Turcs*, is of opinion, that the government of the Ottoman Empire cannot be conſidered as abſolutely deſpotic; its being ſo intimately blended with theocracy, is a powerful check to the deſpotiſm of the ſovereign, a reſtraint is laid on the prince, by his being ſubject to the legiſlation of the Muſleimen, to which he binds himſelf by a ſolemn oath, when he girds on the *zulluche* or ſcimitar.* So that, if the mandates and government of the ſultan do not coincide with the theocratic conſtitution, the Mufti †, has the power of interfering; and, after three admonitions given in the name of the people and the law, he is ſolemnly depoſed, impriſoned, and perhaps put to death. His grand object, therefore, if he means to be a tyrant, is to keep in favour with the Mufti.

The Turkiſh Language is grand and expreſsive, ‡ there are few grammars of it; thoſe

* A cuſtom equivalent to that of coronation.

† The Mufti, or Muphti, is the chief or patriarch of the Mahomedan religion; and the ſovereign interpreter of the Koran.

‡ If this ſmall volume meets with a favourable reception from the public, the compiler deſigns in a ſhort time, to publiſh a ſmall vocubulary. French, Engliſh, and Turkiſh, which he is now attempting to arrange and tranſlate.

of the Arabic are very numerous; this language being ſtudied ſcientifically by men of learning, as it is the principal channel through which their learning flows. Their logic is taken from Ariſtotle. They have alſo in their libraries, the works of Porphyry, Avicenna, and many other Arabian authors. The *Adab fil Bahs*, a work in great eſteem among the Turks and Arabs, teaches the manner of diſputing, in general converſation with ſenſe and politeneſs united; it derives its name from the Arabic *Adab*, which ſignifies method, cuſtom, duty, moral philoſophy, and urbanity. It is a treatiſe of logic, adapted to familiar diſcourſe, as well as to oratory. Examples are given of the manner of anſwering to the propoſitions of another, with propriety of reaſoning joined with politeneſs. With reſpect to rhetoric, they value it as an art in which they have made the greateſt proficiency. The beſt informed Turks, though they will readily yield the Palm to other nations, in every branch of ſcience, or of the arts, ſtrenuouſly aſſert their ſuperiority in this. Courteſey is interwoven with their ideas of moral philoſophy. They are expert in arithmetic: but their proficiency in algebra is not very conſiderable. They are tolerably good geometricians; for

that

that ſcience is cultivated by them, as being neceſſary to their favourite ſtudy of aſtronomy, to navigation, forming of their calendars, ſolar quadrants, and their geographical charts, which are ſaid to be valuable. Their progreſs in natural hiſtory and experimental philoſophy, chemistry, and medicine, is rather confined. With reſpect to their astronomical knowledge, they are accustomed to notice ſuch eclipſes alone as are viſible at Constantinople; without attention to this peculiarity, they are liable to be unjustly charged with negligence. They pretend to poſſeſs great ſkill in the ſcience of astrology. and place much confidence in omens, dreams, lucky and unlucky ſeaſons, &c.

That the Turks are inferior to other nations in naval affairs, is a fact univerſally known, but they have improved greatly within a few years in their mode of conſtructing ſhips and veſſels. In the year 1773, Gaſi Aſſam, high admiral, inſtituted an academy for navigation, under the auſpices of the Sultan Muſtapha III. and aſſisted by M. de Tott. it was called *Muhendis Khane*, or the chamber of Geometry. The firſt profeſſor was Seid Haſſan Choja, an Algerine, who was well verſed in maritime affairs; he underſtood

not only the Arabic and Turkiſh languages, but also the Engliſh, Italian, and French; was well acquainted with the best authors on navigation, and the various instruments. In the year 1784, another academy was erected for experimental navigation, by the Grand Vizier Hamid Chalib Pacha, aided by two French engineers. The ſuperintendency was given to Ibraim Effendi, an Ottoman diſtinguiſhed for his learning, as well as his noble and polite manners. Notwithstanding Hamid ſuffered a tragical end in the year following, the academy continues to flouriſh.

Their public academies and libraries, which have been erected, by different Sultans are very numerous; they are governed by wise laws, have intelligent profeſſors, are richly endowed, and are able to board and lodge, in ſeparate colleges, a great number of ſtudents. They diſplay an air of liberality and grandeur, which equals, perhaps ſurpaſſes, all European nations. Before the capture of Conſtantinople, the Ottoman princes indicated the generoſity of their diſpoſitions by founding, amid the tumults of arms and war, ſeveral academies for the purpoſes

poſes of literature and of religion, on a liberal plan. In theſe ſchools, the great men, in every department of church or ſtate, have deen educated. The ſultan Orcan, of the Ottoman line, firſt ſet the example. In the 736th. year of the Mahomedan æra, anſwering to the 1335th. of the Chriſtian, he founded at Burſa (at that time the capital of the empire), a moſque and an academy, with a magnificence truly royal. it was eſtabliſhed in a monaſtery, and became celebrated for the cultivation of the liberal arts. Very capable profeſſors attracted a large number of diſciples from the remoteſt parts of Perſia and Arabia: ſo that thoſe people, who were conſidered as the first of the human ſpecies, did not diſdain to ſeek inſtruction from this ſchool of the Ottomans. Bajezid or Bajazet, the firſt of that name of the Ottoman family, employed the riches extracted from the Chriſtians in the league of Sigiſmund, to erect an academy at Burſa and Adrianople. The Turks aſſert that this Sultan annually founded ſome public ſchool. Amurath II. alſo eſtabliſhed in every city which he conquered, a moſque, an *Imaret*, or lodging for pilgrims, a *Kahn* or inn for merchants and travellers, and a *Midreſſe*, a ſpecies of charity ſchool for

inſtruction in the firſt rudiments of learning. As ſoon as the conqueror Mahomed II. had ſeized the empire of the Greeks, he directed his attention to the advancement of learning, and to poliſh the manners of the people, He opened a brilliant academy at St. Sophia, provided with ſeveral apartments for the ſtudents, and amply endowed for the ſupport of tutors and pupils, which he afterwards founded on a more magnificient and extenſive plan. It is the general cuſtom of the Ottomans to join a building, deſtined to ſome pious or charitable purpoſe, to their royal moſques; and frequently colleges for the inſtruction of youth. Mahomed deſtroyed the church of the Holy Apoſtles built by Juſtinian, in order to conſtruct a moſque: adjacent to this was erected the Academy; which is an immenſe building of free-ſtone, conſiſting of a vaſt number of apartments for the uſe of ſtudents. It comprehends ſixteen colleges; there are the ſame number of profeſſors, excluſive of the three whoſe particular office it is to explain the Koran. The collegiates amount to about three hundred; and nearly an equal number enjoy the benefit of the lectures. In the year of the Hegira 911, Bajezid II. built and endowed an academy at

at Conſtantinople. It has three profeſſors, and one hundred and twenty ſtudents, educated and ſupported by the revenues of the inſtitution. Salim I. who was a man of learning, and a poet, built a royal moſque in the year of the Hegira 945, to which he annexed an academy endowed for the ſupport of about ninety ſtudents, with their reſpective teachers. To theſe muſt be added the academy of Suleyman I. erected to the memory of a beloved ſon; and another in the year 954, adjacent to a ſuperb moſque, which he called *Solimany*, after his own name; the academy dedicated to the memory of the Sultana Mihru-Mah, daughter of Suleyman the Great; It was built in the year 980 of the Hegira; that of Kilig Ali Baſha; the academy of the Sultan Ahmed I. who in the midſt of the occupations of war, and the intrigues of politics, diſcovered a paſſion for ſplendor, and for erecting magnificent edifices. In the beginning of the ſeventeenth century, he built, at an immenſe expence, a temple in the Hippodrome; being ambitious to eclipſe the ſplendor of St. Sophia. The Abbé Toderini calls this edifice "a prodigy of magnificence and ſkill". The Sultan, in order to render it more ornamental, was deſirous of add-

ing to it ſix Minarees in the form of Turrets; but as this was the characteriſtic diſtinction of the moſque at Mecca, his project was oppoſed by the Mufti. The prince was politic enough to reſpect this remonſtrance, while he was determined to accompliſh his deſign; and he added a ſeventh Minaree to the moſque of the prophet. To this building is the academy annexed.

The Sultan Mahmoud, forming a deſign to build a Moſque in the moſt modern taſte, procured various plans and models from Italy, England, and France. But the plan which he formed from theſe, being preſented to the religious, they objected, that it reſembled a Christian temple rather than a Moſque, and adviſed him to give it more of the Mahomedan form, that he might not offend the populace, and expoſe himſelf to an inſurrection. Obliged to ſubmit in part, he united the two ſtyles of architecture; adding the elegance of the European, to the Majeſty of the Ottoman manner. Oſman III. having completed the building, obtained a *Fetfa* from the Mufti to give it the name of Oſmania; and as it had not been completed and conſecrated to God, he was empowered to conſider it as his own property.

The

The academy has three colleges and three profeſſors, excluſive of the interpreter of the Koran, and the *Muderis* who teaches arithmetic. The Students are from one hundred and fifty to one hundred and ſeventy in number.

In the year 1178 of the Hegira, (1764 of Chriſt) Muſtapha III. erected an univerſity at Laleli, which has ſeveral colleges, five profeſſors, and about one hundred and thirty ſtudents. The academy of the Sultana Valide was erected by the late emperor Abdul Hamid, in the year 1194, (1780, Chriſtian æra). It takes its name from the mother of Mahomed IV. The principal is profeſſor of geometry and aſtronomy, well ſkilled in the law, poſſeſſed of much ornamental learning, and is very polite and communicative. The ſtudents amount to about one hundred and eighty. They have ſeparate chambers, take but one meal in the twenty-four hours, and may not have a wife; theſe regulations being thought neceſsary to keep the head clear, and the mind at ease.

Their ſtudies are proſecuted with much order and method; they are divided into ten claſſes, under

under the common denomination of *Ilm*, which means ſcience, viz. Grammar, *Ilm-Sarf*; Syntax, *Ilm-Nahhw*; Logic. *Ilm-Mantik*; Morality, *Ilm-Adab*; the Science of Allegories, *Ilm-Meâny*; which ſerves alſo inſtead of rhetoric; Theology, *Ilm-Kelam*; Philoſophy, *Ilm-Hikmeth*; Juriſprudence, *Ilm-Fikihh*; the Koran, and its commentaries, *Ilm-Tessir*; and the Oral Laws of the Prophet, *Ilm-Hadiss*.

The Characters or alphabets in uſe among the Turks, are diverſified in ten different ways. Each has its denomination, and its particular uſe. The ſimpleſt, and therefore the moſt common, is the *Neſskh* or *Neſskhy*, which is generally uſed for books either in manuſcript, or printed. The *Divâny* is employed for letters, affairs in general, and more particularly for ordonances,* *Fermanns*, and for every thing relating to the public offices. The *Siyacath* is reſerved for what concerns the finances only. The *Rik'a* for requeſts, memoirs, and petitions, The *Talik* and the *Divâny-Neſskhiſſy* are particularly ſet apart for poems, chrono-

* The Compiler of this work is in poſſeſsion of one of the Turkish ordonances or *Fermanns* written in the *Divany* or Court Hand.

grams,

grams, and fugitive pieces. The *Suluſs*, the *Suluſs-djerissy*, and the *Neſk-djerissy*, are only for devices, inſcriptions, and legends; and the *Djery*, for brevets, diplomas, as well as for inſcriptions on Moſques, and other public edifices. They uſe ſometimes alſo the *Kiufy* for inſcriptions on temples. The *Neſſkhy*, and the *Divâny*, are the characters moſtly uſed among all claſſes of the nation. There are none but the *Keatibs* or clerks, who apply to the reſt. They are peculiarly ſkilful in tracing them out, ſo as to reſemble letters engraved.

The Students of the *Midreſſes* do not occupy their time with this diverſity of letters; but they add to their exerciſes, to a knowledge of the Koran, and its commentaries, the pronunciation appropriated for all the words of this book, which is accounted holy by all the Mahomedans. The accents, inflexious, pauſes in common reading, and in the pſalmody of public prayer, require all a particular ſtudy.

Several apply alſo to the Perſian poetry, the moſt eſteemed works of which are the *Pendattar*, the *Guluſtann*, *Boſtann*, *Schewketh*, *Hafiz*, *Saib-œurfy*, *&c.* In the Perſian, Arabic

bic, and Turkiſh languages, we find likewiſe a number of epic poems, amorous verſes, many other poetical works, and conſiderable collections of proverbs, adages, and very judicious apothegems.

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